

# The Ansgar Lutheran

XXXI

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Number 10

## Food From America

### A Bible

## A Japanese Won for Christ

### Seven Tons of Clover

By Hallam C. Shorrock

The nurse who entered the hospital glanced twice at the patient. He was asleep or merely despondent, utterly without interest in living? She said a tentative "Good Morning."

It was a sad case, this Soshichiro Sasaki, suffering from tuberculosis, not caring whether he lived or died.

He had never pictured himself dying ignominiously in bed. For him death should have been a glorious end as a Japanese naval pilot in the Suiyodan Squadron, sacrificing his life bravely for a conquering Emperor.

But Sasaki had been sent to a naval hospital in the bleak area of northern Japan—and the Emperor had been dethroned. The victorious Americans were in Tokyo.

The nurse had a box in her hand. "This is food from America." It wasn't an Army rations box. This box was stamped with a cross and two hands clasped in friendship, the words "Church World Service."

"Christianity," thought Sasaki. "Just theories without relation to daily life." He drank the milk and tried some of the food.

The nights grew colder and the nurse brought a warm quilt, hand-knitted from bright pieces. "A women's group in the United States sent it."

"But why?" asked Sasaki. His thin hand smoothed the sewn pieces. "It's a new quilt, and they never heard of me. . ."

"They're Christians, you see. . ."

Sasaki didn't see. But when the Japanese Christian minister came through on his weekly visit, Sasaki asked for a Bible.

He was not strong. He could read only a few lines at a time. He opened it at the Gospel according to St. Mark.

"If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."

In the bleak winter twilight the words spoke to Sasaki, illuminating his reverie. "There is a greater cause. I have not been permitted to die for the Emperor. My life has been saved—so that I can truly lose it—for Christ's sake."

Over the months, eating the supplemental foods the Americans sent, studying the Bible with the Japanese minister, thinking with a new reverence of life and his own place in the world, Sasaki's strength came back.

"I must take my place with Him and His church," Sasaki decided. "I must serve the most dejected and discouraged people I know, the war veterans and repatriates and their fam-

ilies settling here in my native Iwate Prefecture. The soil is poor, the climate cold."

In the Spring of 1951, fully recovered and dedicated, Sasaki went to the agricultural university in Tokyo. There he prepared himself to sow the good seed—and in the Prefecture of Iwate, the soil—in a miraculous way—was being prepared for the seed.

The year 1954-55 was cruel. Unseasonable rains and early frost killed the rice crops. Until the Share Our Surplus foods began to arrive the people subsisted on weeds and the few sweet potatoes they could find.

The Christian group who distributed the clothing and the food, discussed with the farmers some specific plans for agricultural projects, to diversify crops. At last the farmers decided to turn away from their age-old preoccupation with rice and rice only. At their final meeting, after giving thanks for the food, clothing and vitamins from America, they asked for seven tons of clover seed.

The clover they had been told would make possible the importation of cows, pigs, and chickens and would greatly enrich the worn out soil. Pleased with this success, the little group of Christians prepared to leave for the railroad station and the train for Tokyo. Across the fields they walked accompanied by the head men and the Buddhist priest. In front of a small Buddhist temple the group paused.

"We are extremely grateful," said one of the leaders, "for the way you Christians have helped us during these months of hardship. You have given us new hope and we feel we must know more about Christianity. We are another people, another religion, and we wonder why you feel it necessary to help us? Would you stop at the Temple and tell us?"

Train time came and went, and in the inner sanctum of the Buddhist

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## News and Notes

**Winnipeg, Canada,** Pastor A. Husted-Christensen of Selma, Calif., has accepted a call from St. Ansgar's Lutheran Church. He expects to take charge in June.

**Pastor Leif A. Kirkegaard** of Winnipeg, Canada has accepted a call to the church at West Branch, Iowa. We understand that he took charge March 1.

**Dr. Clifford T. Hanson,** Willamette University, Salem, Oregon, has accepted a call as professor at Wartburg College, Waverly, Iowa. This is an ALC college. Dr. Hanson was instructor for a number of years at Dana College.

**North Hollywood, Calif.,** Rev. Adolph Kloth, Pastor. A fine annual report has come to our desk. This congregation has 924 baptized members. A few years ago it was a home mission church. Now it helps support other work besides its own. It has a budget of \$37,965.34, \$6,087.02 are to be spent on benevolences.

**Coulter, Iowa,** J. E. Jacobsen, pastor. Nazareth Lutheran Church reports a gain of 36 new members for the year. It has paid \$9,000.00 of the indebtedness on the new church. The congregation supports one of its own members as missionary in Ecuador, South America, Miss Jessie Curn. She is living with an Indian tribe learning the language. The women have been organized into one organization, The Women of the Church. Pastor and Mrs. Henry N. Hansen and Miss Helen Jacobsen were recent visitors and speakers in the church.

**Atlantic, Iowa.** Pastor C. M. Videveck announced that he would give six lectures on theology during the Epiphany season. We think it is very interesting that an average of 40 members came to these lectures every night. Perhaps it might be tried by others.

**Kimballton, Iowa.** Russell P. Jensen, senior at Trinity Seminary, who will be ordained in June, has accepted a call from Bethany Lutheran Congregation near Kimballton, Iowa. He served here as student Pastor during the summer of 1957. Bethany has been without a Pastor since April 1, 1957 when Rev. V. R. Staby retired. However we have held Sunday School and Morning Worship every Sunday with good attendance, Professor Lloyd B. Refsell having come from Blair, Nebr. to conduct most of these services, for which we of Bethany are deeply grateful. We are looking forward to the coming of our new pastor and wife and the future does indeed look brighter for Bethany.

### 389 LUTHERAN SCOUTS EARN CHURCH ACTIVITY AWARD

A record total of 389 Boy Scouts and Explorers received the Pro Deo et Patria Award of the Lutheran Church during the recent observance of Scout Week. Feb. 7-13.

It was the highest number of awards approved at a single meeting of the National Lutheran Committee on Scouting, which is sponsored by the American Federation of Lutheran Brotherhoods, it was reported at Minneapolis by the Rev. Gordon C. Bergin, chairman of the awards committee.

Recipients of the honor were members of church troops in 235 communities in 32 states, the District of Columbia, Canal Zone, Germany and Japan. Each received a citation and medal in recognition of "wholehearted participation in the total program of the Church."

By synodical affiliation, the award winners included 128 Scouts from the United Lutheran Church in America, 73 from the Lutheran Church-Missouri Synod, 69 from the Augustana Lutheran Church, 60 from the Evangelical Lutheran Church, 52 from the American Lutheran Church, three each from the Suomi Synod and the United Evangelical Lutheran Church, and one from the Lutheran Free Church.

Since the Pro Deo et Patria Award was established in 1943, 21,931 applications have been made for the award and 4,926 have been granted.

### CANADIAN LUTHERANS MEET GOAL IN WORLD ACTION

Canadian Lutheran World Action raised \$66,776 or 95.4 per cent of 1957 goal of \$69,987, it was reported at Winnipeg, Manitoba by the National Committee for Canada of the Lutheran World Federation.

On a percentage basis, the Lutheran Free Church topped the six churches contributing to the appeal, 141.8 per cent or \$478. The United Evangelical Lutheran Church was second with 129.1 per cent or \$88, the American Lutheran Church with 101.2 per cent or \$13,084, the Evangelical Lutheran Church fourth with 100 per cent or \$9,300.

Also surpassing its goal was the Nova Scotia Synod of the United Lutheran Church in America with 100 per cent or \$3,599.

### WARTBURG-TRINITY CHORUS TO SING

The Wartburg Seminary Chorus composed of Wartburg (ALC) and Trinity (UELC) Theological Seminary students is going to take a tour through Texas March 7-23; the itinerary is:

March 10	.....	Pittsburg, KS
March 11	....	Shreveport, Louisiana
March 12	.....	Beaumont, Texas
March 13	.....	Angleton, Texas
March 14	.....	Yorktown, Texas
March 15	.....	Seguin, Texas
March 16	.....	Mason, Texas
March 17	.....	McGregor, Texas
March 18	.....	Fort Worth, Texas
March 19	.....	Clinton, Oklahoma
March 20	.....	Otis, Kansas
March 21	.....	Minden, Nebraska
March 22	.....	Blair, Nebraska
March 23	.....	Waterloo, Iowa

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# Editorials and Comments

## Pastors' Minimum Salaries

The District presidents of the UELC meeting at Minneapolis, Minn., Feb. 25-26, recommended that the congregations should aim to pay their pastors the minimum salary of \$4,200.00 a year. Besides that the congregations should pay for the car expenses needed in the field, and utilities.

No doubt the district president will inform the congregations of this action. Of course, the district presidents do not have the power to enforce this recommendation. They simply tell the congregations: Do not let your pastor go. As long as a congregation is free to keep a pastor, and a pastor is free to accept a call, the making arrangements such as salary, etc., should be worked out among the parties concerned. But it is good that the district presidents have the pastor's welfare at heart.

We believe the minimum proposed will help the pastor live in such a way that he need not always worry about how to meet the bills.

## Stewardship and the District Presidents

April 20th is the date set for the area meetings of the stewardship committees throughout the U.E.L.C. The chairman of the synodical stewardship committee, Pastor L. M. Andersen, spoke to the district presidents meeting at Minneapolis. The men gave him an attentive hearing and expressed themselves very favorably for his plan. They also passed a resolution of thanks to Pastor Andersen for a very painstaking work.

## Our Home Mission Policies

The Home Mission Board of the UELC also met at Minneapolis the past week. Several problems of policy were discussed. Later we shall have the official minutes from the executive secretary. Here we can point out that it is our impression that the UELC is much more lenient in its demands on home mission pastors and home mission congregations than the other Lutheran churches are.

We are more lenient in amortizing loans and helping pay a home mission pastor's salary than they are in the two sister bodies with whom we are merging. The reason for the UELC's leniency may be because our home mission policies were not first developed by the Home Mission Board. The district boards used to handle all home missions within their districts. It has meant that we kept supporting a field year after year. It seemed as if it was considered ethical for the home mission congregations to get as much as possible from the districts. When a congregation got assistance it seemed to be taken for granted that it should be paid all the time.

Now that the Home Mission Board supervises all the missions within the synod, the board has to get away from this free giving spirit which it inherited from the districts.

The home mission congregation should not try to get anything possible with the aid of home mission support.

As we sat listening to the discussion we felt the Board anxious to bring the U.E.L.C. policies into close

harmony with the policies of ALC and ELC. The Board interpreted the intent and purpose of the help home mission churches are getting. This will no doubt be of help to Dr. K. M. Matthiesen, executive secretary.

## Joint District Presidents Meeting

"This was a good meeting" was the expression of a district president of the A.L.C., as we sat at the coffee table right after the district presidents of the three merging churches had concluded a two day conference at Minneapolis, Minn. Feb. 24-25. "No one could tell in the discussion whether the speaker was a member of this or that church body." This was also our own observation. The district presidents are interested in the practical application of the principles in the Union Documents. They found no fault with the documents, and they were anxious to get on with the merger.

The presidents had before them the first lay-out of the geographical areas of the conferences. The conferences will take the place of the so-called circuits as we know them now.

We predict that when the boundaries of the conferences are revealed, they will create much interest among pastors and congregations. This is where the merger really gets down to the grass-roots level.

Meetings are now being planned to be held in these conferences. They will take place perhaps late this year and in 1959 and in 1960.

A model constitution for congregations was presented by a committee. It will be further studied and presented to the Joint Union Committee. But as Dr. William Larsen said in a recent letter, it would be well for congregations planning constitutional changes to consult this model.

We were interested in one expression heard at this meeting: "Our new church will have a strong emphasis on the congregation. The main unit is the local church." We believe this is correct. It is our conviction that the more we strengthen the local church, the better it is for the church at large.

## The Union Documents

Pastors and other officials have received a copy of the revised union documents at this time. It would be well if these documents are studied by the pastors and discussed at the pastors' meeting held before the annual convention.

As we read the documents, we find it rather remarkable that there are as few changes as there are. During the past two years the different committees and boards of the churches have had a chance to study the documents from the point of view of their particular fields of work. All the recommendations of the boards and committees were duly studied by the Joint Union Committee and changes were made where necessary.

It speaks well for the work of the Joint Union Committee that there are so few changes in the revised documents. The committee had done a good job from the very beginning.

It has been a very exacting job. The revision committee and the editing committee have had a tough job. Much praise will go to Dr. O. G. Malmin, who is secretary of the editing committee and who has seen the documents through the press.



## Church News from here and there

### SOVIET ZONE TEACHERS

Ninety per cent of the 126 Soviet Zone school teachers who sought asylum in West Berlin during January did so because of pressure on them to support Communist efforts to wean children from religion, a report said at Berlin.

The pressure on the teachers to cooperate in the atheistic campaign was reflected in other reports telling of retaliatory action against educators unwilling to cooperate.

A secondary school director in Quedlinburg was suspended because he refused to discontinue making classrooms available for catechism classes. When members of the teaching staff protested, Communist authorities threatened them with "unpleasant consequences."

An elementary school teacher in East Berlin was denounced as an "enemy of the State" because he declined to encourage his students to take part in youth dedication ceremonies, an atheistic counterpart to Christian Confirmation and First Communion.

A high school teacher in Gera was disciplined and transferred to an elementary school because he denounced the atheistic rites and walked out of a parents' meeting called to denounce Church dignitaries who had warned against them.

Earlier reports told of schools at which children were forced to write essays on hotly controversial subjects dealing with relations between the Protestant Churches and the East German regime.

The reports cited also the case of a Dessau woman teacher who was dismissed from her post for writing a Bible verse in an autograph album of one of her pupils. She was told she had "connected Church and State in an inadmissible way."

### CHINESE 'PATRIOTIC' CATHOLICS DEFY VATICAN: ELECT OWN 'BISHOP'

Adherents of the Communist-sponsored Patriotic Association of Chinese Catholics have defied the Vatican by electing their own "bishop" for the Diocese of Chengtu in Szechuen, according to a copy of the Szechuen Daily News received at Hong Kong.

They also elected two "auxiliary bishops."

The paper said the elections took place Dec. 16 at a conference attended by representatives of the association, which is pledged to support the movement for setting up a so-called Independent Catholic Church free of Vatican control.

Named as "Bishop of Chengtu" was a Father Li Hsi-ting. His "auxiliaries" are Fathers Tang Chun and Li Tao-kwei. The actual Bishop of Chengtu is Bishop Henri Pinault, of the Missionary Society of Paris, who was expelled from China and is now living in France.

According to the Szechuen Daily News, the election of the new "bishops" was upheld by Bishops Tuan Yin-ming of Wahnsien and Wang Wen-cheng of Shunking.

The paper said the election was followed by Mass and Benediction at which the new "bishop" officiated, presumably in Chengtu Cathedral.

"I personally feel I am incapable of shouldering such heavy responsibilities," it reported him as telling the congregation. "But the call of the masses is the voice of God. Therefore I have stepped forward to take up the post. From now on, I will lead the clergy of the entire diocese and its 40,000 faithful in taking the path to socialism under the leadership of the Communist Party."

"Bishop" Li reportedly went on to say that he would work for the "folding of the anti-imperialist patriotic movement," and oppose Vatican interference in whatever form, so as to assure complete independence in church affairs."

"I will maintain relations with the Vatican," the "bishop" added, "only under the condition that it does not undermine the prestige of the fatherland and the interests of the people."

### STRESSES NEED FOR PRE-MARITAL COUNSELING TO MIDDLE-AGED

Churches need to pay close attention to counseling for second middle-age marriages, a family expert said at Omaha, Nebraska.

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## The Wrestler

By S. T. Eward

### "PLEDGING" IS CONSISTENT WITH OUR TRADITION

A member of a church should pledge himself to give to the budget of the congregation to which he belongs. This should be a specific pledge, either by percentage of income or by amount. He should be willing to sign a document (pledge card) which commits him to giving every week to the budget. The pledge may read "I promise" or "I plan to . . ." or "It is my intention . . ."

The Every Member Visitation being organized for the parishes of the UELC for 1958 will aim toward asking each adult (confirmed) member (husband and wife counted as one) to make such a pledge. The stewardship committee is suggesting that Stewardship Sunday be observed November 9, and this to be followed by the visitation in every home, to close not later than November 27.

"Wrestlers" for whom this comes as a different and new procedure may have a tussle with themselves about this. Some will possibly think that the "old way" has worked well. "We have met our quotas, or we are getting along alright the way it is." Some may even react against this, thinking that it is a pressure system. Before such thinking carries the "wrestler" too far, some reasons for members pledging should be noted.

It is consistent with the tradition of the church to ask members to pledge. When a person is confirmed in the church he is asked "Will you be faithful, even unto the end?" This is a pledge in the most rigid sense. He is pledging himself to Christ for the rest of his life (by God's help). This is the principle as a pledge to the budget of the church. The reaction to the pledge to the budget of the church may arise because it makes the confirmation vow specific. But, does a vow mean unless it is specific? It has been relatively easy for a person to pledge himself to faithfulness to Christ generally. This may be because it has little meaning or substance. The pledge to the budget is one way of making it definite.

The preaching of the UELC has included asking people to make decisions to "accept" Jesus Christ as their personal Savior. Such a challenge has too often been construed to mean only to making Him One from whom we get help or on whom we depend for eternal life. It includes more than that. Taking Christ as Savior is inseparably related to taking Him as Lord, One whom we serve. Asking a specific pledge to the work of the church to which a person belongs is therefore, consistent with our tradition.



Richard E. Lentz of Indianapolis delegates to the annual Christ-education meeting of the National Council of Churches that one third of all marriages being entered are by persons who have been married before.

"It just isn't true" that marriage counseling merely involves "blushing young people," he said.

"The urgency of such help," said Lentz, national director of family work for the Disciples of Christ (Christian Churches), "is indicated by the fact that with which divorced persons marry—a third within a year, half within two years."

"One third of all men and a third of all women who marry have been married previously, and 96 per cent of them have former spouses still living," he said.

"When these people seek counseling before marrying again, he said, such subjects as relations to former in-laws, handling of property, legal and financial considerations and provision for children are of great importance to them."

"The thousands of elderly people who contract late-in-life 'companion' marriages also is steadily increasing and is a factor with which churchmen must deal," Dr. Lentz said.

"Speaking of family problems for older people, he said that ministers must help parishioners over 50 to formulate new goals and answer such questions as: 'For what do I live?'"

"In their programs, churches must consider the 'prime daily problems' of this age group, which include, he said, employment, dwelling, social life, and health."

## SOVIET ZONE OFFICIAL LABELS GERMAN 'A TOTALITARIAN'

Soviet Zone Education Minister Lange denounced as "a totalitarian" a prominent East German official who he said had claimed that the life of men, women and children, in factory, home and school, belongs to God.

"His target was Bishop Wilhelm Krummacker of Griefswald, head of the Evangelical Church of Pomerania, who has recently come under heavy communist attack."

Minister Lange said the statement by Bishop Krummacker "reads like one of the Middle Ages and the Inquisition."

The minister also denounced of-

ficials of the Roman Catholic diocese of Berlin for having, he said, urged East German parents to influence their children against "socialist education."

"We do not seek a struggle with the Church, but we will never allow the great achievements of the democratic school and socialist education to be undermined under the camouflage of alleged religion," the Soviet Zone minister added.

## AMERICA'S 'SECRET POWER' CALLED ITS 'WILL TO SERVE'

America's "secret power" is its people's "will to serve," a quality which Russia does not have, Dr. Marcus Bach, professor in the school of religion of Iowa State University, said at Chicago.

He asked members of the National Association of Methodist Hospitals and Homes at their annual meeting here that "we recognize this as a priceless Christian and American distinction."

"We have been trying to beat Russia—if we beat her we must—on her own terms, which are force and fear, rather than on our terms which are faith and freedom," he said.

"Our secret weapons have never been and can never be weapons of destruction," Dr. Bach continued. "Our secret power lies . . . in compassion to mankind, brotherhood among people of good will."

America is challenged by Russia not only in science but also in "the spiritual field," he said. "A nation without God is daring us to demonstrate a higher morality than theirs and is demanding evidence that our ethics are superior to those of its 220,000,000 subjects."

Dr. Bach said there was a growing awareness by young Russians that they must demonstrate "it is possible to be good without God and 'righteous' without religion."

He said it was "fixed in Russian minds that we Americans consider ourselves religious because we talk a good deal about religion and preach about it and stand up in Madison Square Garden and broadcast it throughout the world."

To combat this feeling in Russia and other countries, he said, Americans must practice as much spiritual idealism as they profess and demonstrate as much goodness as they declare.

"We will also have to prove," Dr. Bach said, "that our will to serve

is as genuine and as selfless as we profess it to be."

## PROTESTANT EDUCATION EXPERT HITS DENOMINATIONAL SCHOOLS

Denominational schools can do more "damage" to the unity of the American people than has been done by racial segregation in public schools, an education expert of the National Council of Churches said at Omaha, Nebraska.

Dr. Rolfe L. Hunt of New York, executive director of the council's department of religion and public education, said educational problems are "multiplied" when schools are established where children are segregated by denominational affiliation in order to avoid court decisions calling for racially integrated schools.

If state aid were given to church schools, Mr. Hunt said, they would multiply across the nation. He said there would be more than a dozen school systems established by denominational groups in a town of 2,000, and more than 200 in large cities like New York or Los Angeles.

"The ardent teachers would teach that only in their schools was truth found," he said. "Would we wish our tax money to support these schools?"

"After four years of studying the question whether churches in the council should support parochial schools," he declared, "I find no proof of the superiority of any type of school—public, private or parochial—which could be attributed solely to the type of school attended."

"Until there is evidence of such superiority, why should churches quadruple their budgets and dilute their evangelistic missions?" he asked.

Dr. Reuben K. Youngdahl, minister of Mt. Olivet Lutheran church, Minneapolis, Minn., told the Christian educators that with the advent of the nuclear age "we are facing the end of civilization or we are standing at the threshold of life's most glorious day."

"If we could only become Christian enough, this power could be harnessed for good," he said. "If not, it is quite possible that it will be used to blast all of God's children off the face of the earth."

## WORLD MISSION

The Cola business is on a world mission. Sales are booming in many areas, notably the Middle East, where

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# The Washington Observer

By Gerhard Lenski

## OUR PRESIDENT IS AN OPTIMIST

In the face of direful predictions of an economic recession, **President Eisenhower** continues to be an optimist. This is his version of the labor situation:

"I believe we have had the most of the bad news on the unemployment front . . . March should mark the beginning of the end of the downturn of our economy."

The President has his own good reasons for so thinking. He says:

"First, it is my conviction that underlying forces of growth remain strong and undiminished. We must provide for the needs of a population growing at the rate of 3 million a year. Millions of dollars are being spent every year on research and development that will mean new products and new jobs. Overseas economic development will provide growing markets.

Second, the firm policy of the Government is to foster the recovery in every sound way . . . Steps have already been taken; others are under administrative review; still others are before Congress."

Some experts disagree with all this and say that things are bound to get worse before they become better. While this may be true, one comforting fact seems clear—the Administration in Washington is both aware of the current problem and concerned to meet it. The jaunty optimism which led to the debacle of '29 cannot be said to prevail in official circles. Care is being taken. Plans are being made. Washington is alert, ready.

A more important consideration concerns our American people. **Are we ready?** Bad economic habits

create depressions and these habits are hard to identify and correct. We wait for and want Washington to save us, but it is far more imperative that we correct any threatening bad habits in ourselves and so aid our President in his effort to keep us from this disaster the experts now fear so much.

## "DEBTS MAKE DEBTS"

The old adage—"Debts make debts"—deserves careful attention these days by our citizenry. It would appear that as a nation we are still trying to insure prosperity by increasing our spending and enlarging our debts. Already the national debt is \$275 billion and the ceiling established has been pierced by Congressional approval. Alongside this massive national debt are others, state, city, county and personal debts, a fantastic amount which is continually increased by bond issues, deferred payment plans, buying on time and other devices. In terms of interest on the national debt Uncle Sam must now pay out almost \$8 billion annually, a sum which claims 11 cents out of every Federal tax dollar. This interest cost is second only to the amount paid for national defense. It is far larger than the amounts provided for veterans' relief, farm programs, labor and welfare programs, commerce, housing or conservation of our natural resources. One is inclined to gasp as he reviews the tremendous sums asked for by our Washington spenders and then to ask: "Where will it end? Where? When? How?"

The thoughtful citizen, however, will do more than gasp and ask. beginning with himself, he will work for a sounder economic program than the one now operative. He will avoid unnecessary spending. He will encourage thrift and larger

production. He will try hard to get his government help and send and not always seek hand-outs benefits for himself. And always will remember a warning which says: "Debts make debts."

## A DIPLOMAT'S SERMON

One of our American diplomats **William S. B. Lacy**, special assistant to the Secretary of State—has been very successful in working out a deal for cultural, scientific and other types of exchange between our country and Russia.

Mr. Lacy, in an address before the **National Press Club**, gave the secret of it all and incidentally preached us a nice sermon. The important thing, he says, is "enduring patience." He explains what it means when he adds:

"This patience includes the willingness to wait, the capacity to continue to hope and to try again, the caution to avoid false and dangerous approaches and the restraint from agreement until a meaningful agreement can be reached."

Shakespeare, no doubt, stated the case more poetically when he said:

"How poor are they who have hurried to patience! What wound did they heal by degrees?"

Still Mr. Lacy's version of the case has its own practical value. "Enduring patience"—the patience to wait, to hope, to avoid false approaches and always to move toward meaningful agreement—how needed such patience is as we confront the varied problems of the world today.

If a diplomat, trained to operate on the secular level, can appreciate and command such patience, how much more should not we as Christians, sustained by God's grace and power, now claim and use it as we cope with the problems that confront us?

## TOMMY SANDS COMES TO TOWN

Recently the writer visited **Atkins, Texas**, sharing in an Evangelical service. (Continued on Page 13)



# LENT AND CHRISTIAN JOY

By Franklin Highby

think of Lent as being a season of repentance should be practiced. It is the time for sackcloth and ashes. Through penitence, and possibly self-denial, we prepare for Easter with its triumphant Resurrection. However, even in Lent there is room for joy—you can scarcely exclude it from any part of the church year. So together with Paul, we should find joy in all seasons—in Lent. As Paul says, "Rejoice in the Lord always; again I will say, rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus."

Following Paul's advice to "Rejoice in the Lord always," let us consider being joyful in the past, present, and future.

## In the Past

Paul says that we rejoice in the past. It is not to say that we should not have regrets. Paul expressed remorse for his past sins when he said, in I Cor. 15:9, "For I am the least important of the apostles, and am not fit to be called an apostle, because I once persecuted God's church." We are also reminded of one of the much despised Lenten characters, the robber who was converted on the cross when he said, "... for we are receiving the due reward of our deeds." Yes, these men of the Bible, we must find sorrow for our sins.

However, we must not be paralyzed by our sins of the past so that there is no longer any happiness in life. As one of the poets has written, "We are all sad and pity us all, vainly the dreams of youth recall; of all sad words of tongue or pen the saddest are these: 'It might have been.'" We may make the mistake of dwelling constantly on the past. Some of us believe it again and again.

The point is, that as we think of our transgressions during this Lenten season, we must realize that with the help of Christ we can utilize them to fashion a better present and future.

Romans 8:28 reads, "We know that in everything God works for good with those who love him, who are called according to his purpose." In thinking along these lines, I recall the story of the man who was sailing to the New World with his wife. The couple were looking forward with great expectation to a life in America. But the ship in which they were sailing was caught in a storm as they approached the shores of the New World. The boat was dashed to pieces on the rocky shoreline. The man escaped to shore but lost his wife. Now there was the possibility of his spending the remainder of his life blaming himself for the loss of his beloved wife. He might have thought about how he could have avoided her death by not bringing her across the ocean or about how he might have rescued her when the ship foundered. But he did not live his life in vain regrets. What he did do was to pick up the pieces of the smashed ship and build a tiny chapel in memory of his wife. Today this church is visited and admired by thousands of visitors. The man picked up the pieces of his smashed past and made something of them. Even so Christ can pick up the wreckage of our past life, with its many sins, and make something of it, if we allow him to do so. One can find joy in the evils of his past through the help of Christ. Upon a ruined past a worthwhile present and future can be formed.

## II. Rejoice in the Present

Paul informs us that there are two prerequisites for finding joy in the present, "Let all men know your forbearance," is his first. In the second place, Paul urges, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Paul is certainly speaking to you and me, in this season of the church year—in this time when we search our own souls, through the above words. Anxiety and lack of forbearance can doom our joy.

Forbearance means, for one thing, that one should exhibit an understanding and kind attitude toward others who might have no sympathy for our Christian beliefs. The Philippian Christians lived among a people, who since they were heathen, did not appreciate Christian beliefs and practices. Yet the Philippians must be

Rejoice in the Lord Always. Phil. 4:4-7.

patient with these unbelievers. Many of the Lenten Gospels remind us that Christ was in somewhat the same position as the Philippian Christians during his last days on earth. Not even his best friends, let alone his enemies, could understand his mission to mankind. Yet Christ was charitable toward others though he was completely misunderstood.

Another element of forbearance, which is so necessary to our present joy, is that we be forgiving—don't stand upon the letter of the law. Mothers must forgive their children repeatedly when the offspring disobey. We know that Christ forgave his enemies who hung him on the cross. They certainly deserved the punishment of God, but instead they received forgiveness.

Indeed, we have no difficulty understanding Paul's stress on anxiety as a threat to our present happiness. Worry often hangs heavily about us. There is the constant threat of war. Then, too, we are now living in fear of a business depression. We shoulder a great burden of anxiety that God would be glad to help us with if we would only talk more with him. "O what needless pain we bear, all because we do not carry, everything to God in prayer." We should share our worries with God as Christ did in the Garden of Gethsemane. There is no need for us to hide our anxieties from God. Unlike most people, he will still love us though we divulge our "worst side" to him. He can listen indefinitely to our troubles. He has time to sit with us and he is never upset by our anxieties as others may be. We should carry our worries to him in prayer and not let our present happiness be jeopardized. If we do not already do so, Lent would be an excellent time for us to begin to bring our worries to him.

## III. Rejoice in the Future

Paul speaks about two reasons why we should rejoice in the future. First he says, "The Lord is at hand." Also he tells us, "and the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus."

The New Testament writers were very sure that the Second Coming of Christ was just around the corner. Paul was as much convinced of this as any of his colleagues in Christ.

(Continued on Page 15)



## HOW AND WHAT TO GIVE

## CHRISTIANS

## Serving and Giving

By L. M. Andersen

## An All Lutheran Stewardship Conference

Stewardship directors and/or Committee Chairmen of all Lutheran bodies met at New York Jan. 6-7. Pastor L. M. Andersen of Racine, Wis., represented the UELC. Pastor Andersen said that the conference would have been an eye opener to any one with a narrow concept of stewardship. Mr. Frederick W. Bowman, administrative assistant of ULCA stated that there are three component parts to the Christian Life: Acknowledgment of sin and guilt, realization that Jesus died for your sins and salvation, and a response to God's grace. We quote from his report.

## Train Men Early

The trend among the churches has been to take the view that stewardship, like other subjects in the church, must be taught from early youth. As a child is taught in his youth about stewardship so will he think and act in his adulthood.

Some synods have inaugurated programs among the Luther Leagues to educate them in the meaning of stewardship and to organize them for action in giving and serving. The ELC has the YES program. Youth Education in Stewardship. This has been adopted by the UELC and is recommended by the UELC Youth Director.

Sunday Schools are being encouraged to teach stewardship to the very young. Some synods have initiated programs for asking the Sunday School pupils to pledge and use envelopes such as used in most congregations. These are the "straws in the wind."

It was noted that the continually moving population makes the parish ministry difficult in the urban church. Some have developed mid-week services in an effort to adjust themselves to the needs of their areas. Large follow-up visitation programs are required to have continuity and effectiveness. One church reported a communicant membership of 300 with the same attendance with about 80 of them visitors; only 35 in the Sunday School. This is a key to the problem.

It was reported by the "survey-experts" that 30 million people move each year in America.

It was warned that every congregation should make it its business to have information about the history of its community and the future plans of the "fathers."

One of the pastors reported that he found satisfaction and joy in the knowledge that his ministry was to preach the Word of God and to administer the Sacraments, even though the statistical report was not glowing. Another pastor reported that his congregation had gone from a membership of 2,000 in 1900 to 200 in 1960. All the result of a moving population. Another pastor serving in a Brooklyn (NY) church reported that the budget of his parish had risen from 6 to 60 thousand dollars in the past ten years. The added cost of maintaining a program adequate to keep and win the people increased each year. It is necessary if the church is to survive in these areas. Others said that the every Member Visitation has been an effective instrument.

## Old and New Members

One of the pastors warned that there is a danger in assuming that the solution to every problem is a large paid staff for the parish. He said the problem is to train the members to become "personally involved" in the program of the church. He said that he uses "personal talk" about money. It is an easy thing to do with new members received. He can indoctrinate them while they are there before they move to the suburb. Older members are more difficult to arouse to the new

## Foreign Missions

This discussion introduced the subject of the "unified budget." By this is meant that everything the congregation spends is included in the budget, including foreign mission. Most of the synods reported that they depend on the Women's Mission Societies and Men's Groups for some of their finances for foreign missions. Some include only a percentage for them in their budgets. Others are certain that foreign missions should be on the budget all the way, financed entirely by the budget.

In favor of having everything, including foreign missions, on the budget was the argument that it avoids having a multiplicity of solicitations. Against was that it makes giving impersonal. People do not want to give to a budget, but to a mission or missionary. People want to hear about the missionaries whom they support. In the debate one speaker insisted that people should be "free" to give where they may choose. This freedom of course, Lutherans have regardless of budget. If a person wishes to give to foreign missions, but does not want to help buy coal for the church, he is free to do this. This someone insisted, they do not have a unified budget.



the motivation for giving by a person who does not  
t to give to everything on the budget was challeng-

was also noted that there is a question of honesty  
olved in a congregation saying that it "supports a  
sionary." It is not always true unless it pays all  
he expense of the missionary, and this is not easy to  
sure.

### The New Home Missions

was reported that teaching stewardship in a new  
ne mission church is much easier than in an old  
blished parish. The traditions of "not pledging" or  
ten giving" are not present to serve as obstacles.  
iness-like financial systems are introduced from  
beginning and responsibilities are taught from the

### Lutheran Church Foundations

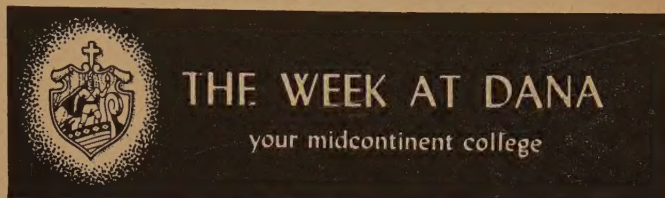
ne of the arguments given in favor of Foundations  
the tax problem. Persons are able to make bequests  
church foundations under a different tax rate than  
n making bequests to relatives or other institutions.  
ndations are being established as a means to serve  
donors as well as a means to provide "added" in-  
e to carry on the Lord's work. Some of the synods  
e full-time workers in this field giving publicity  
ills and the need for them, with experts to advise  
rested persons.

### Cooperation in Teaching Stewardship

he Ex. Sec'y of the Board of Social Missions of the  
CA pointed to the heart of the problem by saying  
his board was concerned with Evangelism, Inner  
sions and Social Action. In all three there is a  
d to teach stewardship. None of the work of the  
rch is done apart from the subject of stewardship.  
s makes out of stewardship something more than  
oney-raising tool in the church.

ner Missions was given as one of the problems in  
church. Others felt that they are a necessary part  
healthy church life. The problems arise when they  
elop or exist apart from the program of the church  
apart from a sense of responsibility to the church,  
ch is stewardship.

he problem has been felt in the UELC. Evangelism  
become one thing, and stewardship something else.  
ir programs have been carried on separately. The  
tion probably is to create one department which  
hasizes the total program. The visitation team  
ch goes out to "evangelize" may at the same time  
as well, and probably more accurately, also talk  
ut stewardship. Is it possible to evangelize a per-  
without also speaking about stewardship, "steward-  
izing" him? The problem has arisen from the think-  
that when you evangelize a person you do some-  
g for him, and when you "stewardshipize" him you  
to get something from him. This is a false notion  
ut stewardship. Stewardship is the life in Christ  
which the evangelism should lead a person.



Meeting on the Dana College campus March 7-8 will  
be representatives to the annual state speech contests of  
the Nebraska Intercollegiate Association.

Entering the different events are thirteen Dana stu-  
dents entering four of the contests in the areas of de-  
bate, discussion, oratory, and extemporaneous speaking.

Following the Dana Development Drive on campus,  
the city of Blair has started its fund-raising campaign  
for Dana's expansion.

The final kick-off meeting for the Blair drive was held  
Wednesday evening. Present plans are for the cam-  
paign to continue until sometime in July. The Blair  
workers are divided into three divisions: the Paceset-  
ters, the Builders, and the Boosters.

Chairmen for the Blair drive are Simon Korshoj,  
general chairman; Reed O'Hanlon, Sr., Pacesetters  
chairman; Ray Hansen, Builders chairman; and Homer  
Nielsen, chairman of the Boosters.

Mendelssohn's "Elijah" will be presented by the Dana  
choir April 13 in the auditorium. The Sunday evening  
performance will be highlighted by outside soloists.

The Oratorio is based on the story of Elijah as found  
in I Kings. Accompanists for the performance will be  
Carol Petersen, pianist, and Joanne West, organist.

Professor Paul E. Neve and Dr. Wayne Wise of Dana's  
music department attended the regional convention of  
the Music Teachers National Association held in Den-  
ver Sunday through Wednesday, of last week.

Sophomore David R. Larsen, Elk Horn, Iowa, has  
been elected Homecoming general chairman of the 1958  
Homecoming committee, with junior Dick Jensen, Mil-  
ligan, Nebraska, as vice-chairman of the event.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## The Triumphant Work of THE HOLY SPIRIT

By Gyneth Wagenson

In the Third Article of our faith we confess our absolute dependence upon the divine agency of the Holy Spirit for bringing us into the relationship with Christ in which He can give us forgiveness of sins and eternal life. The Spirit is therefore a precious helper and friend.

It is the work of the Holy Spirit through the means of grace, the word and the Sacraments, to lead us to know Jesus Christ, to accept Him as our Savior and Lord, and to live in fellowship with Him. Therefore, Jesus said to His disciples: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me." (John 15:26)

Jesus had promised the disciples to send them the Holy Spirit. This promise was fulfilled on Pentecost Sunday.

Filled with the Holy Spirit, Peter preached the crucified and risen Jesus as Lord and Christ and told the people: "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38) "They then that received his word were baptized; and there were added unto them in that day about 3,000 souls. (Acts 2:41)

The Holy Spirit calls the believers to serve as priests before God and men. Every believer has the privilege of bringing his sacrifices of prayer, praise and thanksgiving directly to God without any other middleman than Jesus Christ. Believers are also called to be witnesses for Christ. In fact, His work cannot be done without this witnessing.

In our relation to God sin comes in as a serious matter. God is holy and His law is holy, and we have broken His law. How can we meet Him? Neither tears nor promises nor work can undo the wrong we have done. "Though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah." Jer. (2:22)

Even though we are children of God, still we are full of much sin in ourselves. How often we have been filled with worry instead of trust in our heavenly Father. How often our hearts are cold toward Him and disobedient and rebellious. We still find much impurity in these hearts of ours. Often we find ourselves selfish, unwilling, and joyless in His service. How carelessly we have been many a time in our prayer life. And how many honest promises to Him have we not broken.

What hope of salvation is there for such a one?

Without the forgiveness of sins there would be no hope.

### The Holy Spirit Calls Us

The gospel invites us to come to Jesus Christ and confess our sins and receive the forgiveness that Christ offers. This invitation came to us when we were little children. In response to that invitation we were baptized. Then God forgave our sins, and we became His children.

As we grew from year to year and were instructed in the Word of God, we realized that we failed to be obedient God-loving children we ought to be. There were small sins and big sins and the conscience convicted us. "Thou gavest also Thy good Spirit to instruct them." (Neh. 9:20)

Throughout these years the Holy Spirit constantly renewed the gospel call, the invitation to tell God about our sins and receive the forgiveness that Christ offers. We won for us.

At times we have been unwilling to accept the invitation. When we were angry with someone and planned to return evil for evil, we did not like to tell God about it. We wanted our revenge. But we were not happy.

But the Holy Spirit did not fail us. He worked in our conscience through the law of God to convince us of the wrong we were doing. He urged and urged us to repent of our sin.

And all the time the Holy Spirit was repeating the gospel invitation to come and confess our sin to God so that it might be blotted out in the blood of Christ. When we confessed and accepted God's forgiveness we found peace.

### Repentance

We have already mentioned repentance. Before going farther we must learn more about this experience.



When the Word of God says, "Repent," it means we should honestly admit that we have done wrong and show our sorrow by seeking God's forgiveness and turning away from the road of sin.

Our sorrow does not make God more willing to forgive us, but it makes us willing to accept God's forgiveness and let God save us from the power sin has over us. Repentance is therefore necessary if we shall be saved. "Except ye repent, ye shall all in like manner perish." (Luke 13:3)

It is evident that a Christian will experience such sorrow throughout his whole life. Again and again the Holy Spirit will point out shortcomings, failures, and sins that will fill him with grief over the fact that he is so little like his Savior and Friend.

A true Christian will, therefore, experience daily repentance.

### The Holy Spirit Enlightens

We believe that the Holy Ghost has . . . enlightened us with his gifts." It is not enough that the Holy Spirit enlighten us. He must also enlighten us. We need a great amount of light. The gifts He uses in this work are the law and the gospel.

The Holy Spirit enlightens us to see that we are lost sinners. By nature we are not willing to admit that we are lost and condemned sinners. Excusing our weaknesses, we like to think of ourselves as a pretty good person, at least as good as our neighbor and generally a little better. We admit, of course, that we need forgiveness but a little forgiveness God will not give us, and so our situation is rather hopeful.

The Holy Spirit enlightens us to see Jesus as our Savior. This is an experience common to all God's Children. Still, it cannot be fully explained. To grasp the truth with our mind is not the same as to experience the truth.

The work of the Holy Spirit may be stated as follows: When good tidings of Jesus Christ come to us as we read or hear or remember the gospel, the Holy Spirit enlightens us to see that Christ died for us, that His blood cleanses out all our transgressions, that all our sins are now forgiven, and that we are saved. He makes Christ so real to us that we see ourselves saved in Him. In His work the Holy Spirit must continue every day long as we live. By our own reason or strength we are no more able to believe in Christ today than yesterday. Left to ourselves, we would lose Christ and the forgiveness of our sins.

### Faith And Regeneration

When the Holy Spirit enlightens us through the gospel, He produces three results; forgiveness of sin, peace, and a new life or regeneration.

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There are three sides of the same act of the Holy Spirit. They take place at one and the same time. We cannot have forgiveness of sins without faith and without new life. Nor can we have new life without faith and forgiveness of sins.

### The Holy Spirit Sanctifies and Preserves

The word "Sanctification" in the sub-title to the Third Article includes all the work that the Holy Spirit does in our hearts in order to make us partakers of the salvation in Christ Jesus. In Luther's explanation, sanctification means the daily renewal. The Holy Spirit daily renews the believer's faith, love, and obedience, and makes him grow in Christ-likeness. He makes the believer fight the sins that seek to master him. This is sanctification.

It is impossible for us to understand all this. But let us remember that when we trust and obey the Word of God, the Holy Spirit will work in our souls, whether we understand much or little of it.

The Holy Spirit enters the heart and makes it His dwelling place. He creates trust, love, and obedience to God, and peace in the conscience.

Friends, let us give ourselves wholeheartedly to Christ. Only then can He give us the joy of His salvation. Amen.

(We interrupt our study in Judges to bring you this Youth Sunday meditation written by Gyneth Wagenson of Camp Douglas, Wisconsin. —J.W.N.)



## BY THE FIRESIDE

### REVERSAL

By Daniel Heitmeyer

Some scheme and strive for wealth  
and fame,  
Sell truth and honor for a name;  
Bemedaled warriors, chiefs of state,  
In histories are titled Great.

But One there was who only strove  
To serve his fellow-men for love:  
A kingly crown he pushed aside,  
And for the truth was crucified.

But when Time's judgment at the last  
Summation makes of mankind's past,  
And earth's sham glories fade and fall,  
The cross lifts him above them all.

—Watchman-Examiner

### TESTIMONY

By Thelma McDonald

"Ye are the light of the world" (Matt.  
5:14).

I want to live in such a way  
That those I meet will have to say,  
"Surely she walks with God."

Lord, help my light to brightly shine,  
So those I meet will know You're  
mine.

May all I say and all I do  
Reflect Your likeness my life through;  
May those I touch be led to say,  
"Her words and deeds point out the  
way—

Surely she walks with God."

### WHAT IS CHRISTIANITY?

In the home it is kindness; in business it is honesty; in society it is helpfulness; in work it is fairness; toward the unfortunate it is the helpful hand; toward the weak it is burden-bearing; toward the wicked it is evangelism; toward the strong it is trust; toward the penitent it is forgiveness; toward the fortunate it is joy; toward ourselves it is self-control; toward God it is reverence, worship and love. And the foundation stone, the undergirding motive in all these motives, is the spirit of Christ.

### "PLUS" PEOPLE

There are people who never come to us but that they add to our store of all the best things, far beyond their thought or intention. Because they believe in us, they help us to do better. They draw out the best side of us so that we sometimes surprise even ourselves. They radiate courage, hope and faith. Their praise humbles us, yet leaves us with a desire to be

worthy of it. They are "plus" people, and they add to the faith and happiness of the world.

### WHAT WOULD YOU DO WITH AN EXTRA HOUR DAILY

The school newspaper of John Bart-ram High, in Philadelphia, polled pupils on this interesting question: "What would you do if you were given an extra hour each day?"

Most frequent answer: "Catch up on my sleep."

Runner-up in languor, from a girl: "I'd daydream."

One boy said he'd devote a twenty-five hour entirely to eating.

A few said they'd improve the time by more reading.

Among the more unusual responses was the following, from a boy: "I would like to save my extra hours, day after day, and go back to Alabama for a little while."

And it was a boy who supplied this frank clincher: "I wouldn't spend it in school, that's for sure."

We thought of Fanny J. Crosby, who wrote:

"Oh, the pure delight of a single hour  
That before Thy throne I spend  
When I kneel in prayer, and with  
Thee, my God,

I commune as friend with Friend!"

What would your answer to the question be?

—Now

### LITTLE SINS

In the gardens of Hampton Court you will see many trees entirely vanquished and well nigh strangled by huge coils of ivy, which are wound about them like the snakes around the unhappy Laocoon. There is no untwisting the folds; they are too giant-like, and fast fixed. Every hour the rootlets of the climber are sucking the life out of the unhappy tree.

Yet there was a day when the ivy was a tiny aspirant, asking only a little aid in climbing; had it been denied then, the tree would never have become its victim; but by degrees the

humble weakling grew in strength and arrogance, and at last it assumed the mastery, and the tall tree became the prey of the creeping, insinuating, lust, avarice, anger, like the vine twine about a man, extract the life from him, and leave him a wreck.

### RECOGNITION NOW

One Sunday a local minister delivered a remarkably fine sermon on the subject, "Shall We Know Each Other in Heaven?" From the Scriptures he showed definite clues to the fact that we shall know one another. However, within a few days he received a letter in the mail: "Dear Sir: I wonder if you will preach next Sunday on the subject, 'Do We Know Each Other on Earth?' I have been attending your church for nearly a year and to date nobody has taken any notice of me whatever." Perhaps it would be well if all of us were more friendly and sympathetic to other Christians, more cordial to strangers who worship with us in the same church.

—Sunday School Times

### WELCOME

To all who are weary and sore; to all who mourn and long for rest; to all who struggle and seek comfort; to all who strive for victory; to all who sin and need saviour; to all who are idle and in need of service; to all who are strangers and want fellowship; to all who hunger and thirst after righteousness; to whosoever will come—this church opens wide her doors and offers welcome in the name of Jesus Christ to her Lord.

—(From the bulletin of City Temple Church, London)

"Do you think I can make her happy?"

"Well, she'll always have something to laugh at."

A Scottish farmer, being elected to the school board, visited the village school and tested the intelligence of the class by the question:

"Now, boys, can any of you me what naething is?"

After a moment's silence a small boy in a back seat rose.

"It's what ye gi'd me the other day for holding yer horse."



## FOOD FROM AMERICA

(Continued from Page 1)

ple, three of the Christians gave  
ness, and answered questions, and  
ally the Buddhist priest spoke.  
ne Christian spirit is needed here.  
n you send a young minister to  
e among us?"

Added to the request for the clover,  
s appeal was indeed cause for re-  
ging.

The Churches in America made the  
st response. Through Church World  
ervice's Christian Rural Overseas  
ogram they arranged to purchase  
ven tons of clover seed. It arrived  
Japan for the Spring planting. And,  
unanimous accord, a young Chris-  
n minister, newly graduated and  
ined for agriculture, Mr. Soshichiro  
saki, was nominated to serve the  
neer farmers of Iwate.

Food, clothing and vitamins and  
ven tons of clover seed from the  
urches of America, plus Soshichiro  
saki, have wrought a chain reaction  
d something of a miracle in Iwate.

First the clover, livestock and field  
ops have more than tripled the  
0.00 per month possible under all  
ld or rice cultivation. More and  
re farmers have qualified for cattle  
s to participate in the Heifer  
oject of the Government and the  
urches. As their Government shows  
th in them, the mental outlook of  
e farmers improves. Additional in-  
ne means that fewer of the daugh-  
s of the village must be sold into  
stitution and servitude for sums  
e \$25 and \$30 merely to pay the  
nual deficit. Wives and mothers  
ll work, but not as beasts of burden  
before.

Sasaki has taken his professional  
vices and his personal witness to  
perative groups and has organized  
night school which meets three  
urs one evening each week. At-  
ndance averages forty persons,  
ich is astonishing in view of the  
tances these young farmers must  
lk after a long day's work.

ncidentally, a young professor lec-  
ing on Communism in the Pre-  
ture has been forced to cancel his  
etings because of lack of listeners.

## CHURCH NEWS FROM

(Continued from Page 5)

slams may not drink alcohol. "Pep-  
Cola girdles the globe in 77 coun-  
es and territories, Coca-Cola in  
re than 100" (Newsweek, July 29).  
n their all-out drive to sell their  
duct in foreign lands, the Cola

firms are emphasizing that Cola is  
not a national but an international  
drink. They heavily stress the fact  
that they employ native citizens, use  
native capital, and reap domestic  
profits. In a word, they recognize  
the principle of self-propagation for  
an indigenous work.

When we consider the zeal and en-  
thusiasm shown in selling Cola to the  
nations of the world, we wonder at  
the lethargy and indifference of the  
Church which has the Water of Life  
but allows countless men and women  
to perish in thirst. How true it is  
that "the children of this world are  
in their generation wiser than the  
children of light." We have a world  
mission to fulfill; what excuse shall  
we give for our neglect and apathy?  
Let us make sure that we are doing  
our best that the Gospel will girdle  
the globe in our generation.

—Prairie Overcomer

## WASHINGTON OBSERVER

(Continued from Page 6)

ism Program conducted by ALC,  
ULCA, and Augustana brethren.  
Proceeding from the hotel to St.  
Martin's Lutheran Church for an  
evening session, he noted a long  
line of teen-agers, waiting to see  
**Tommy Sands' movie "Sing, Boy,  
Sing."** Yes, the service at St. Mar-  
tin's was well attended but the  
youth there were few and there  
certainly was no waiting line. On  
returning to the hotel, it was noted  
that another long line had formed  
—teen-agers again—waiting to at-

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tend the second, the 9:30 P.M. show.

Something of the same interest  
in Tommy's picture and personal  
appearance was shown last week  
here in Washington. Report has it  
that in New York there was a simi-  
lar enthusiasm. No doubt, other  
cities will have the same experience.  
In short, it would appear that **Tom-  
my Sands, like Elvis Presley, is**  
going over in a big way.

Is there anything here for the  
church to think about? Yes, quite  
a bit. Youth draws youth. Youth  
draws them better than the preach-  
er does. **Tommy** has his gifts—and  
they do draw. Can the church pos-  
sibly draw **Tommy**, persuade him to  
use his skill and his song for a pur-  
pose higher than that of question-  
able entertainment? How win **Tom-  
my** for the Greater Cause, especial-  
ly in times like these when the  
youth problem bulks so large?  
That's the real question that needs  
to be asked and some very careful  
thinking is long overdue in this area.  
It is by no means a foolish idea or  
a silly dream to predict that the  
skill and energy of a **Tommy Sands**  
or of an **Elvis Presley**, rightly di-  
rected, might become one of the  
best of all answers to our present  
delinquency problem.

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\*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.  
 \*\*Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Cash
	TOTAL	Synodical*	Extra-Synodical**
Budget (Synodical 1957-58, LWA 1958)	379216.04	532.00	22
Previously acknowledged, February 22, 1958	241796.03	223275.02	16487.14
San Francisco, Calif., Miss Emma Mark (member of Ansgar) for: Foreign Mission, Home Mission, LWA	25.00	10.00 (F)	10.00
Coulter, Ia., Nazareth Church Women	5.00	Su.	5.00
Moorhead, Ia., Bethesda Luth. Church, in memory of H. P. Petersen, Sergeant Bluffs, Ia., for Home Missions	10.00	10.00	
Dolliver, Ia., Dolliver Luth. S. S.	20.00	So.	20.00
West Branch, Ia., Remitted by Mrs. Carrie Morrison, from Mrs. Ebba Christensen \$2, Siveren Petersen \$1, Mr. and Mrs. Carl Sagart \$1, in memory of Alfred Jensen, for Home Mission.	4.00	4.00	
Paducah, Ky., Hans Folmer for School Fund \$30, Home Mission (Canada) \$30, Children's Home \$20, Santal Mission \$20	100.00	80.00	20.00
Albert Lea, Minn., Colombia Mission Circle (Trinity Church) in appreciation of use of film on Mission work in Colombia	2.00	So.	2.00
Evan, Minn., St. Matthew's Luth. Church, collection taken at time Helen Jacobsen visited their church	33.75	Su.	33.75
Plainview, Nebr., Bethany Luth. Church, offering at time Helen Danielson spoke	43.00	Su.	43.00
Plainview, Nebr., Bethany Luth. Church	73.20	73.20	
Irene, S. Dak., Turkey Valley Luth. Ladies Aid, in memory of Rasmus Jorgensen, for Home Mission	5.00	5.00	
Viborg, S. Dak., Turkey Valley Luth. Church Luther League—gift from Youth Sunday, Feb. 23	5.75	Ja.	5.75
Salt Lake City, Utah, Tabor Luth. Church	125.00	125.00	
Poy Sippi, Wis., First Luth. Family Mission Workers, for Mark Thomsen's salary for March, April and May	300.00	Su.	300.00
Tomah, Wis., Chaplain and Mrs. L. Gudmund C. Pedersen, in memory of Wilbur Petersen of Whittier, Calif., for Home Mission. Credit St. Peter's Luth. Church of Camp Douglas, Wis.	5.00	5.00	
Pomona, Calif., Paul A. Jeppesen (credit Bethany Luth., Ord. Nebr.) for: Pension Fund \$6, School Fund \$14, Home Mission \$12, Children's Home \$4, LWA \$6, Japan Mission \$4, So. America Mission \$4	50.00	36.00	8.00
Atlantic, Ia., St. Paul's Luth. Church	300.00	300.00	
Royal, Ia., Bethlehem Luth. Church	402.12	402.12	
Seranton, Ia., First Luth. S. S. for Missions from S. S. \$6.19; for Oaks Mission, birthday money \$14.28	20.47	14.28 (F)	6.19
Sleepy Eye, Minn., Brookville Luth. Church	33.30	(F)	33.30
Albert Lea, Minn., Trinity Luth. Church, for: General Fund \$1,000.00; LWA in memory of Mrs. Anton Jensen \$1, and Christine Andersen \$1; Home Mission, in memory of Mrs. Anton Jensen \$3; Foreign Mission, in memory of Christine Andersen \$9; Santal Mission, in memory of Christine Andersen \$1 and Mrs. Anton Jensen \$11; Sudan Mission, Helen Jacobsen offering \$63.75	1089.75	1003.00	84.75
Lindsay, Nebr., Bethany Luth. Church, offering at time of Helen Jacobsen's visit	15.75	Su.	15.75
Northgate, N. Dak., Northgate Community Church, from S. S. \$5; from Church \$10	15.00	So.	15.00
Oshkosh, Wis., Our Saviour's English Luth. Church for: Children's Homes from S. S. \$25; Sudan Mission, from W.M.S. \$32.77; Synod. Quota \$200	257.77	225.00	32.77
Racine, Wis., Mrs. J. C. Jensen	5.00	Sa.	5.00
Waupaca, Wis., Trinity Ev. Luth. Church	1063.11	1060.50	
<b>TOTAL</b>	<b>245805.00</b>	<b>226628.12</b>	<b>17127.40*</b>

\*Divided as follows:

Foreign Mission (where most needed)	\$ 4,623.95
South America	3,273.77
Japan	3,515.03
Santal	1,729.49
Sudan	3,631.09
Jewish	234.07
China	120.00

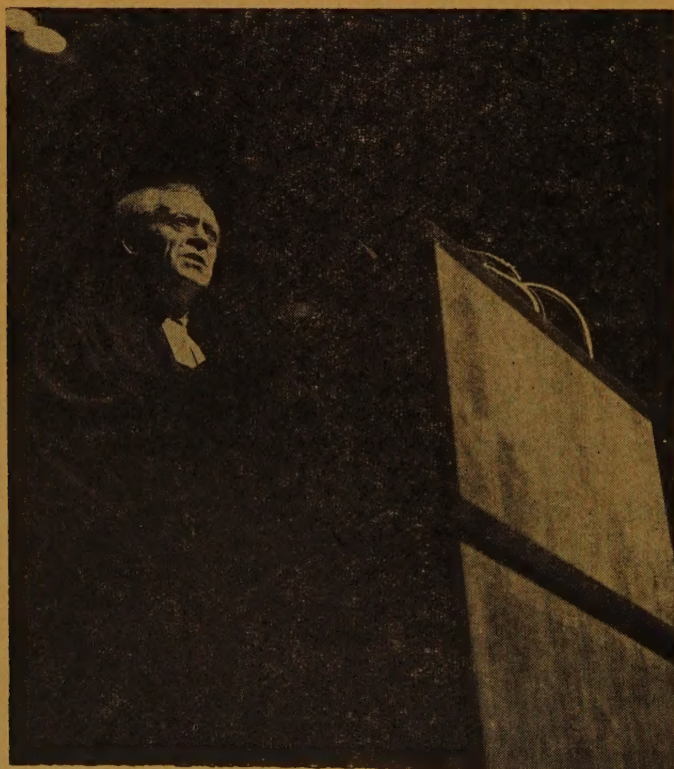
Total \$17,127.40\*\*

\*\*This represents receipts for the calendar year of 1958.

Received with thanks.

Blair, Nebraska, February 28, 1958.

P. V. Hansen, Treasurer



Bishop Lajos Ordass as he preached to the Lutheran World Assembly in August in Minneapolis.

## CHURCH-STATE DIFFICULTY IN HUNGARY

Three opinions expressed this month reveal that the state-church tension in Hungary has not lessened. The statement was made by Janos Horvath, head of the State Office for Church Affairs in Hungary, in answer to a letter from a group of top Scandinavian Lutheran leaders who voiced their concern.

Mr. Horvath's letter blamed the deterioration of relations between the Budapest government and the Hungarian Church on "certain leaders" who had failed to "conform" to the agreement signed between the Church and the government.

However, he failed to make specific mention of Dr. Lajos Ordass, who was recently forced to resign his position as Presiding Bishop, reportedly because of his reluctance to give complete support to government policies. Dr. Ordass has been replaced by Bishop Lajos Veto, one of five church leaders ousted by representatives of the Lutheran congregation after

(Continued on Page 15)



## LENT AND CHRISTIAN JOY

(Continued from Page 7)

now know that Paul and the others were wrong about the time of the Second Coming. But we do agree with them that Christ is coming. This gives us joy for the future. Lent cannot sink us too deeply in gloom because the happiness of Easter and the Second Coming loom in the background.

Furthermore, when Paul spoke at "the Lord is at hand," he might have meant reference to the end of his life. He probably felt that death would bring his imprisonment. Death would bring Christ nearer to him.

We are, as it were, living in tents on the earth. We are looking forward to those permanent mansions in the rooms prepared above. The tent is only a temporary and rather inadequate dwelling place. We look forward with joy to that permanent home above.

Paul tells us that our blessedness in the future is also preserved by the grace of God.

The text says that peace "will keep our hearts and minds . . ." The word "keep" translates a word which really means an armed escort or guard which protects the traveler. Thus we are assured that our inner joy is protected by a peace which guards us and does not allow outer troubles to assault us. Paul felt that even the chill of prison could not reach in and destroy the happiness of his heart.

This peace is of a sort which is different from that of the world because it is lasting. Christ made this clear in his talk with his Disciples at the Last Supper when he said, "Peace I leave with you; my peace I give to you; not as the world gives but I give to you." The peace of the world is like that which we have when our children sleep. We know they can wake up at any time—the peace is broken. But the peace of God can be depended upon to stand guard always over our joy.

Not even Lent can cast a deep shadow over our Christian joy. Only Christianity, of all the religions, can be said to "rejoice always." It can do this because it looks honestly at the past, makes the most of the present and looks forward with hope to the future.

## CHURCH-STATE DIFFICULTIES IN HUNGARY

(Continued from Page 14)

October, 1956 revolt because of their records as collaborators with the Communists.

"I would like to state," Mr. Horvath wrote, "That during the last few months relations between the State and certain leaders of the Lutheran Church had, in fact, deteriorated temporarily. This was due to the fact that certain leaders of the Lutheran Church, while proclaiming in words the agreement between the State and the Church and the ecclesiastical laws had failed to conform to them in practice.

"These leaders had finally reached a point where they became opposed to the Church herself, to the majority of the pastors and the mass of believers. Thus the deterioration in relations was mainly between the Church and these leaders. During the last few weeks, the situation has considerably improved and become normalized."

Mr. Horvath said the improved situation was evidenced by the fact that the State has given a special grant to supplement the regular subsidies allotted to the Lutheran pastors.

### A "Worker" Speaks

Meanwhile a leader of the Hungarian Workers' (Communist) party served notice in Budapest that the party has no intention of relaxing its war on religion.

Karoly Kiss, secretary of the party's central committee, said the government has pledged itself to a policy of "full religious freedom."

However, he noted, "some people in Hungary have been confused by Church-State agreements into thinking that the Communists have given up their ideological struggle."

"This confusion must be cleared up immediately," he said. "The struggle must continue."

Mr. Kiss' remarks were contained in a long lecture broadcast by the Budapest Radio.

## FOUND ON THE FLYLEAF OF A MISSIONARY'S BIBLE:

### My Covenant with Almighty God

Jesus, my Lord and Master, I give up all my own plans and purposes, all my own desires, hopes and ambitions, and accept Thy perfect will for my life. I give myself, my life, my body, my all utterly to Thee to be Thine forever. Take my life: cleanse, empty, fill and use me as Thou wilt, send me where Thou wilt and work out Thy perfect will in my life at any cost, now and forever.

### Develop These Graces:

1. Truly **humble**: lack of all **pride**.
2. Sweet inner **joy** and **love** shown.
3. **Lovable**: easy to get along with.
4. **Quiet**, calm, settled nature.
5. **Consistent**, **steady**, established, well-rooted.
6. **Approachable**, unimportant, unassuming appearance.
7. Sincere **care**, interest in others.
8. Genuine **gratefulness** and **thanks** shown.
9. An **eternal** estimate of values.
10. **Patience**, **endurance**, cool attitude.
11. Pause, **pray** with people over their needs.
12. Sincere, **right** motive for Christ only.
13. Divine, long-range **vision**, yet active today.
14. Try to **understand**, not impress others.

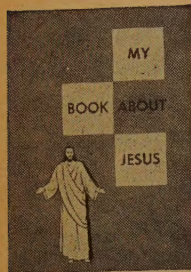
### Overcome these Sins:

1. **Cold**, dictatorial orders; more suggestion.
2. An unconscious **arrogant**, "know-it-all" attitude.
3. Referred to as a "big-wheel."
4. **Flippant**, jesty, light-hearted attitude.
5. Inherent **selfishness**; always getting, not giving.
6. **Cutting corners**, taking the easy short-cut way.
7. Working in the **nervous energy** of the flesh, not Spirit.
8. **Impure**, lustful thoughts and "mind-ruts."
9. Hypocritical "Do as I say" life.
10. Always living in a "pressure cooker."
11. **Blunt**, straight-forward, discourteous manner.
12. Too **demanding**, overbearing on others.
13. Putting people on the **defensive**; no before yes.

—Japan Harvest



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